FIRST ANNIVERSARY NUMBER

The Negro Farmer

VOL. 2 — JANUARY 30, 1915 — No. 1

THIS IS OUR BIRTHDAY—WE
ARE ONE YEAR OLD TODAY

BULLETIN IV.

NATIONAL HEALTH WEEK

TO BE OBSERVED

FROM MARCH 21 TO 27, 1915

Tuskegee Institute, Alabama, Jan. 16.—After considering the whole matter carefully, I am authorized by the Executive Committee of the National Negro Business League to invite the following organizations, as well as others to be named later, to unite with the League in observing a National Health Week:

Daily and weekly newspapers.

Health journals.

The National Medical Association.

The National Association of Graduate Nurses.

The National Association of Colored Women's Clubs.

The National Association of Teachers in Colored Schools.

The National League on Urban Conditions Among Negroes.

The National Negro Press Association.

The Bishops and other officers of colored religious denominations.

State Medical Associations.

Annual Church Conferences, and Associations.

Secret society organizations.

Colored Insurance Companies.

Farmers' Conferences.

Farmers' Improvement Societies.

Churches, schools and other local organizations.

State Health Officers.

In Alabama, Louisiana, North Carolina and other States, special Health Days have at one time or another been observed. For some years the Virginia Organization Society, under the leadership of Major R. R. Moton, has observed a Health, or Clean-Up Week. It is thought to be well to unite all these efforts into a national movement and join this movement onto the Virginia effort.

It is thought the race will welcome this opportunity to unite all these efforts in one great National Health Movement, and thus gain the benefit of the momentum and the enthusiasm that will come from a great united Health Movement.

Without health and until we reduce our high death-rate it will be impossible for us to have permanent success in business, in property getting, in acquiring education. Without health and long life, all else fails.

The following facts will illustrate something of the need and importance of this Health Movement:

450,000 Negroes in the South alone are seriously ill all the time; the annual cost of sickness of these 450,000 Negroes is $75,000,000.

112,000 Negro workers in the South alone are sick all the time; their annual loss in earnings is $45,000,000; 45 per cent of the annual deaths among Negroes is preventable.

225,000 Negroes in the South alone die annually; 100,000 of these deaths can be prevented.

The annual funeral expense of Negroes in the South alone amounts to $15,000,000; $6,500,000 of this amount could be saved.

Sickness and death cost Negroes of the South alone $100,000,000 annually; $50,000,000 of this amount could be saved.

We must reduce our high death-rate, dethrone disease and enthrone health and long life. We may differ on other subjects, but there is no room for difference here.

Other facts will appear in the weekly press and in circulars from week to week.

Yours sincerely,

PRESIDENT, NATIONAL NEGRO BUSINESS LEAGUE

THE NEGRO FARMER

Published Bi-Weekly in the Interest of the Home, Farm and Garden; especially devoted to the Interest of Negro Land Owners and Tenant Farmers and Those Who Employ Negro Labor. The Only Negro Farm Newspaper in the World to be Circulated Among 2,000,000 Black Farmers

Vol. 2, No. 1 TUSKEGEE INSTITUTE, ALA., JANUARY 30, 1915 5c Per Copy. $1.00 Per Year

ONE YEAR OLD TODAY

The Negro Farmer is one year old today; and it is profitable to make a litle "Birthday Speech."

The Past

The paper has grown from eight to twelve pages, from a paper printed on very poor paper to one using the quality of that in the present edition.

The Editor has sought to minister to the needs of the colored people who farm and live in the rural parts of the country.

He has been alert to look out for the interests of colored farmers, as in the case of trying to make sentiment in favoring of giving colored people some of the Smith-Lever agricultural funds.

He has entered heart and soul into the matter of crop diversification, advising colored farmers in simple language how to combat "hard times." His work in this connection has been specially commended by the United States Department of Agriculture.

During the year, The Negro Farmer has made no attacks upon anyone, nor any work, nor institution—it has sought to build up. Early in the year the Editor stated that he preferred that no controversies be carried on through his paper.

No scandals have been allowed to be aired in the paper.

The Editor has, in addition to the agricultural work of the paper, begun the writing of a series of editorials on phases of life which concern all colored people whether farmers or not.

The paper has printed some beautiful front-page pictures—one time a farm scene, at another a scene using faces and forms of handsome colored women and girls, to the end that the farmers might have their attention drawn to work at one time and to some of the beautiful things at other times; and that there might grow up an appreciation of the beauty within the race.

The Future

Whether this work—this paper can continue is left to the readers. They can help by—

1. Renewing their subscriptions.
2. Telling their friends about the paper.
3. Sending us names of persons who are likely to subscribe.
4. Telling us what they like in the paper and what they would like.
5. Saying a word to advertisers for us.

The future is in the hands of our readers.

We plan to build a great paper with their aid. Without it our success will not be great; but we can succeed working together.

—The Negro Farmer Publishing Company.

A POEM ON CROP DIVERSIFICATION

During the recent Tuskegee Negro Conference, Dr. Washington suspended the proceedings for a few minutes to have Mr. Wm. E. Dancer, of Tuskegee Institute, Alabama, recite some of his own poems for the Conference. Mr. Dancer has written a little volume of dialect poems called "Today and Yistidy" which very pleasingly deal with phases of Negro life. Among those recited for the Conference was one called "Crazy 'Bout Cotton." Because it deals with diversifications of crops The Negro Farmer requested permission to print it here. The poem is as follows:

You won't come up when I plant yer,
Where de cotton spose ter grow;
And it's almost been my livin'
Well in fact its all I know,
But cotton you aint holdin' up,
And jest let me tell yer now,
Ef you jes cant do no better,
I must quit you anyhow.

You wont come up when I plant yer,
Take a worl' of fertilize,
Jes' because um crazy 'bout yer,
Burning up rat 'fore my eyes;
Now jes let me tell yer somethin'
I come fum dis working stock,
And I'll take up dis rotation,
'Fore I'll stand dis kind er shock.

Den what tears me all ter pieces,
When I pick and bales you up;
Den go hauling you ter market,
Feeling lak I won de cup;
Jes ter see dat price you bring me,
Fer dat hard work I hab done;
You must think me and dese chilluns
In de business jes for fun.

Now it's easy ter raise taters
And cow peas will grow de self,
Plenty money in de corn fiel',
Hogs can fill de smoke-house shelf;
So don't think um blige to raise you,
Kase you look so white an' clean;
You must pay me fer my trouble,
Or I'll show you what I mean.

LAYING ASIDE EVERY WEIGHT

Subject of Dr. Booker T. Washington's Annual Address to the Tuskegee Conference, January 20, 1915.

Dr. Wahington said in part:

"Notwithstanding the strenuous financial experiences through which most farmers of this section are passing, I am glad to note many evidences of continued progress on your part. First of all, the farmers' parade in which you took part this morning is evidence of a higher character that the Negro farmers are not discouraged, that they are learning to produce that on their farms which is making them independent and more useful.

"One of the weights that our people should throw off is the habit of carrying pistols, of keeping pistols on the body and in the home. I know many colored people who spend more on a pistol every year than they do on the education of their children. The pistol, in nine cases out of ten, not only does not protect the individual, but it leads him to trouble. One of the weights, then, that we can throw off first is the expense of buying and keeping a pistol and avoiding the trouble the use of a pistol will lead us into.

"Another weight that we should get rid of is the reputation which our race is getting altogether too fast, especially this year, of stealing—of pilfering. Perhaps there has never been a season when there have been so many cases reported in town and country districts of people attempting to steal or pilfer. I am aware of the fact that this, by no means, is confined to the Negro race. The same charges are being brought against white people, but the doing of wrong on the part of white people does not help our people, and I am talking just now especcially to the Negro.

Don't Go in Blind Tigers

"Still another thing that we can throw off is that of supporting and patronizing 'blind tigers.' There are not a few petty officers of the law who make their living by arresting colored people who are charged with patronizing the 'blind tiger.' Let us throw off that weight and wherever the law prohibits the selling or buying of whiskey, let us comply with the law at any cost.

"Still another weight that we can throw off is the habit in too many of our country and farming districts, of gambling. Gambling leads to a loss of time, to a loss of money, to a loss of character, and in many cases, it leads to murder and finally to the prison and often to the gallows. Gambling, then, is a weight which we should get rid of in every farming district.

"Another weight which we can easily throw off is the habit of spending so much money and time in useless law suits—law suits that are founded upon some trivial matter that could be settled in five minutes by the minister, by the teacher, or by somebody else, or by some honest person in the community. Often weeks are spent and much money is spent in hanging around a court house in connection with some little law suit not worth five minutes discussion. Let us throw off that weight during this year, and put the same time and the same money into a better farm, a better home, to the education of our children and the strengthening of the church.

"Finally as you go home from this Farmers' Conference carry in your minds a firm resolve that this year, more than ever, you will raise everything necessary to keep you and your family at home. Raise it in your garden, raise it on your farm, raise your own poultry, your own stock, your own fruit, and in proportion as you do this, you will have better homes, better schools, better churches and better racial relations and a more righteous and law abiding community."

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Mr. Booker T. Washington, in his annual address to the National Negro Business League, at Muskogee, Okla., urged the farmers to

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SOME TANGIBLE RESULTS OF THE TUSKEGEE NEGRO CONFERENCE

The following review of the results that have followed the work of the Tuskegee Negro Conference was made by the Montgomery Advertiser (white) on January 21st, the day following the twenty-fourth annual session held at Tuskegee. Said the Advertiser:

"To one who was present when the first Tuskegee Negro Conference met at the Tuskegee Institute, twenty-four years ago, and who followed the conferences held during the subsequent ten years, something was missing from the monster crowds which met today to visit or have part in the Tuskegee Negro Conference of farmers which has just closed.

"This 'something' was the once familiar type of old colored men and women, carelessly dressed, primitive, timid, but ready to stand up in the conference and tell about their troubles and hindrances. Many times during the day persons who saw the earlier conferences were heard to remark that there was a difference—that the old bandana handkerchief is seldom seen now at the conference, that coatless, discouraged men seldom appear as of old, and that few persons ever come now to tell of their 'troubles.'

How Program Has Changed

"The old men and women were here today in numbers as of yore; but the habits, manners, dress, and general views of things which made them so picturesque some twenty years ago, have largely disappeared.

"Twenty-four years ago the Tuskegee Negro Conference was started with the idea of helping encourage the colored people to get out of debt, and to abandon the one-room cabins for better and more confortable homes. Steadily the Conference 'pegged' away with these objects in view. Slowly improvements began to be observed; and year after year the colored farmers began to come back and tell proudly how they had gotten out of debt and had added more rooms to their houses.

"The Conference widened its program and began working for better teachers, better ministers, and longer school terms. Very soon there was added to the program a campaign for the ownership of homes and land. Visitors to the Conference, from all parts of the South, caught the inspiration of the slogan, 'Buy a home and some land; get a good preacher and keep him; lengthen the school term and employ a worthy teacher;' and these visitors went back home and sent the message far and wide. If any one will take the trouble to examine the United States Census Reports and the proceedings of the Tuskegee Conference, he will find that Negroes made the greatest advance in home-ownership during the period—1900-1910—in which the Tuskegee Conference was hammering home the entreaty to colored people in the South—'Buy a home! Get some land, if only a few acres!'

"And, so, the program has widened until today the dominant note was and is crop diversification and the raising at home of food enough for man and beast. The old type visitor and delegate has gone, but in its place is another made up of colored men and women who are learning how to live.

Co-operation Emphasized

"Always practical, always determined to examine and discuss those questions which immediately touch the life of the great masses of Negroes in the rural sections of the South, the Tuskegee Annual Negro Conference concluded a remarkable session here today—remarkable in that all generalities were laid aside and all agencies which the Tuskegee Institute could employ—its agricultural and academic faculties, the views of visitors, the national Negro Farm Journal published here, and the experiences of the colored farmers and workers—were directed toward showing just how the colored people can meet the present hard times in the South caused by the failure of their cotton market.

"It was realized and special stress laid upon the fact that the colored people must co-operate heartily with the owners of large plantations and with those merchants who furnish supplies to colored farmers, in reducing the amount of food and supplies which have to be bought. Accordingly, every speech made, every report given, gathered around the subject of meeting the present hard times; and Dr. Booker Washington did not permit any one to turn aside from the subject.

"For this twenty-fourth annual conference, it is certain that no less than 3,000 people had gathered, farmers, their wives and children, teachers, ministers, editors, physicians, and representatives of every group of persons now laboring with and for the colored people.

One Cause of "Hard Times"

The chapel was packed. Prominent educators, white and colored, had seats on the platform. Around the walls were a number of charts showing some of the causes of the present hard times, the main one being that too much cotton and too little corn are produced. For instance, it was shown that Negroes grow $340,000,000 worth of cotton, and only $161,000,000 worth of all other farm products combined, a ratio of one dollar's worth of cotton for every forty-five cents worth of all other farm products.

"The charts showed in detail the value of all farm product grown in various States by Negro farmers for every dollar's worth of cotton. To give but a few examples—The Arkansas colored farmer grows 30 cents

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worth of all other crops for every dollar's worth of cotton he produces; in Georgia, the colored man produces 40 cents worth of other crops for his dollar's worth of cotton; in Louisiana, 55 cents worth; and in Alabama, 63 cents worth."—From Report of Tuskegee Negro Conference, in Montgomery Advertiser.

WINNERS FROM THE SOIL

Colored Heroes of the Farm

For this week we are publishing a few short sketches of colored men and women who are succeeding on the farms. These stories were told at the Tuskegee Negro Conference and were published in the Montgomery Advertiser.

S. Pryor, from Perry County, said he would reduce his cotton acreage about one-third this year. He has twenty-five acres in oats and will plant more. He has an orchard, sixty hogs, a good garden, and plenty of corn. Pryor is one of the large farmers, owning 780 acres of land.

The wife of Thomas Pugh created considerable interest by stating that her family does not know anything about the panic, because they have so much foodstuffs which they produced that the hard times have not reached them. She exhibited rutabagas, eggs, butter, preserved fruits of various kinds, and said that her family never eats all of the fruits and preserves which she makes each year. She not only has enough food for family use, but sells vegetables, eggs, butter, milk and chickens all during the year. She made a plea that the men allow their wives time from the making of the crops to raise chickens, turkeys, geese and gardens.

H. A. Terrell, of Pickens County, is a contractor, whose wife and children run the farm. In addition to eleven bales of cotton, they produced corn and hay enough for four mules, peas, peanuts, and received 170 gallons of syrup as toll for grinding cane in their mill for other farmers.

Organized Pig Club

Dr. Hicks, pastor of a church in Uniontown, stated that having read the letter sent out by Professor Washington, urging the colored people to buy pigs, he decided to organize a pig club in his church. This he did, causing one of his officers, Deacon Eastman, who was present, to be elected as its president. Another minister, Rev. Davis of Mt. Meigs, said that he had never lived on his congregation since he had been preaching, but always had his own truck garden and a farm to supply his needs. He has killed 600 pounds of meat, giving him a profit of $83.87 last year.

Lula Cowan, a widow, came near being the star speaker of the conference. She said: "I have always raised a plenty of chickens, children and pigs, and a good garden." She has 166 acres of land, has not bought but one bushel of corn in four years, killed recently 500 pound of pork, has nearly fifty crates of vegetables and fruit which she has put up and declares that she lives much better than most of the women who have husbands.

J. Phillips, of Montgomery County, was an especially good object lesson to the young people present. He, too, is young, but he looks more like one of the professors of the school than a farmer. His testimony of his success in raising not only enough food for himself, but also enough to help make him independent in other ways was witnessed by a number of persons present. Being such a young man, his unusual success was especially helpful.

A farmer by the name of Elmore, of Montgomery County, astounded the audience by showing that his receipts last year just from the sale of truck crops was $1,600. He supplies Montgomery markets with a number of food supplies. Of course he has plenty of food for himeself. J. B. Rowe, of Autauga County, has grown plenty of corn, potatoes, syrup, chickens and turkeys, and has an abundance of preserves made by his wife.

NATIONAL HEALTH WEEK

On the second page of this paper will be found a notice of a week in which colored people are asked to assemble and discuss matters relating to their health. Be sure to read it.

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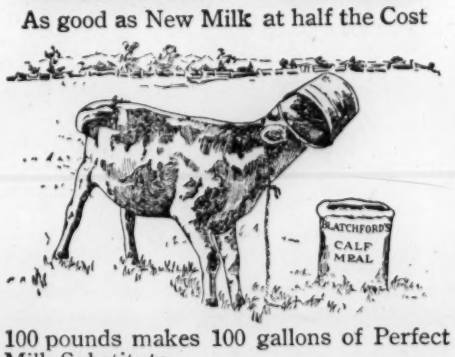

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THE NEGRO FARMER

Published Every Other Week, in The Negro Farmer Building, Greenwood, by THE NEGRO FARMER PUBLISHING CO.

ISAAC FISHER....Editor and Business Mgr.

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Saturday, January 30, 1915

MEMBER
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The Editor's Page

TAKING CARE OF OUR WHITE FRIENDS

In their dealings with the white men of this country who have sought to be kind to their race, the colored people have not always been wise. This is a little sermon on the necessity of taking care of the interests of those of the white race who want to be kind to us.

A Peculiar Condition

I am not complaining, but simply stating a fact when I say that in this country it is a little dangerous for a white man to be known as being too deeply in sympathy with colored people. There's no use to mince words—that's the bald truth. After all has been said, it seems that the country at large has accepted for its highest ideal the sentiment that racial separateness and racial aloofness as between white and black races is desirable. Without expressing any opinion on this point, I simply record the fact for consideration and as a necessary part of this "sermon."

"Playing" a White Man

To understand the effect of this ideal upon the conduct of our white neighbors, I have often tried to imagine myself a member of their race so that I could see this whole question of their relations with colored people through their eyes. The results have been helpful to me through the years

Some "Ugly Terms"

In every group of boys there is one term which when applied to one of them brings shame, humiliation, and anger, and which usually leads to a fight. In one group it is "Girlie," in another "Fraid Cat," in another "Coward," and so on. But whatever it is, it makes the majority of the boys ostracise the one who bears the name; and they leave him out of their games, pleasures and goodwill. And there are not many boys who can bear it. Often students have left school rather than be shunned by their comrades.

Grown-up persons are not different from children in their fear and dread of ostracism. And now to our point. In the South, in particular, both colored people and white people have invented terms which measure their respective contempt of that member of either race who seems to forget the "Thou shalt not" and is too kind to members of the other race. The colored man who makes the laws and precepts of God the law of his mouth and the rule of his life and who, in given cases, looks colored people in the face and says: "In this particular, the white people are right, it matters not how far wrong they may be on the other proposition," will find himself in the opinion of many of our race put down as a traitor; and for this particular brand of "traitor" (?) colored people have invented the phrase—"White Man's Nigger." (I am not writing the phrase because I love to—am simply writing history; and so must set down the facts.) And when this is said of a colored person, there are no words left in the language to consign him to greater infamy.

Similarly, where a white man, saturated with the ethical precepts of the Nazarene and anxious to live under the abiding sentiment—"We, then, that are strong ought to bear the infirmities of the weak"—begin voicing the conviction that "This is unjust, this is needless, this cannot be defended, this is a sin against the black stranger (?) within our gates," many of his white neighbors place upon his bosom, upon that of his wife, upon that of his children the classic "Scarlet Letter" which in this case reads and means —"Nigger-Lover."

And what is his punishment? I will tell you: To be shunned at church, to be distrusted in business, to be blackballed in the lodge, to have his wife omitted from social functions, to have his children tormented in the schools and at church. The degree of this punishment depends, in every case, on the extent to which he has taken sides with his Negro neighbor against his white brothers. Be it remembered, however, that all of his white brothers will not punish him in this way; but there will be enough to deter others from following in his steps.

A Thing Not Right to be Asked

Leaving out of consideration altogether the question whether such drastic measures are necessary, and considering only, the facts as they exist, I submit that while it is each man's duty to do and say what he believes to be right, neither the white people nor black people of a community have the right to ask that a member of either race place himself in a position to receive the punishment which I have outlined.

Helping the White Neighbor to Help Us

Since I am writing of the conservation of white friends by Negroes, I shall not examine the conservation of Negro friends by the white people.

Many times our Caucasian friends, or, rather, some of them, want to be of real help to us. They are just as loyal to the law of social separateness as are their friends who hate our race; but they see that there may be racial integrity on one hand and neighborly kindness and social justice on the other; for these terms are not interchangeable. But these friends shrink from inviting social punishment.

I think we owe it a kindly consideration of the interests of the white friend as well as to the interest of the good he can do us to make his task as easy as possible.

What Colored People Can Do

I know how thoroughly discouraged the race feels at times when it is bitterly arraigned in press, on platform, in great public forums; I know at times that we feel that we are Ishmaelities having the hand of every man against us, and none to speak for us; and I know how grateful we are to any member of the ruling class, North or South, who in the "still small voice" reminds the nation of its high ethical obligations in dealing with a weak race. Yes, I know all of this, for I am a Negro.

But often in expressing this gratitude we embarrass our friends and put them in danger of receiving the penalty which I have already sketched. We meet and pass resolutions of gratitude; we discuss the man's kindness everywhere, and often some of the less discerning feel that the man does not love his own race. Mark you, we can not repay this kindness in more unsatisfactory way. It is possible to be so bitter as to be blind and so grateful as to be thoughtless.

A Course of Conduct

Is there a God's-man of the white race in your community, North or South, who is working for simple justice and kindness for all and who has said or done some notable thing for the colored race? First of all see if he has boldly outlined his course in the white press. If he has done this, then we are justified in using it in the colored press. And even if he has, and our gratitude just must have vent, let individuals write him of their gratitude; let organizations pass resolutions, but instead of sending them to the press send them to the man and let him have them published if he desire; and if we wish a public testimonial for his kindness, send some thoughtful colored man to ask him if such a testimonial would embarrass him in any way.

In this way we will prove ourselves worthy of friendship, by doing all that we can to protect our friends.

—ISAAC FISHER.

CHAS. BANKS NO "QUITTER"

Despite reverses, Mr. Charles Banks is still at his old job trying to make things go. The Editor has always had respect for the qualities which have made the bull-dog respected. And somehow, we like the way that Mr. Banks is trying to prove that his purposes are good by giving his own stock to those who trusted him in the building of the oil mill at Mound Bayou. He is now sending out the following letter to the people of his town:

"Dear Sir: Along with the low price of cotton and general financial depression, Mound Bayou has also suffered by reason of some of her local enterprises being closed. The conditions now confronting us call for our best thought, courage and action. While we have had reverses, as all towns as well as individuals must have in their struggles upward, yet our net progress, all things considered, has been wonderful and should be sufficient to encourage us on to higher, better and greater achievements.

"At this time, when everybody is crying hard times, when there is such wide-spread depression and discouragement, it stands us well in hand here to look about us, reason and pull together to the end that demoralization does not set in and the wheels of progress become so clogged that much which we have already done may become undone and a bright future dimmed for years to come.

"Mound Bayou is located in a rich, alluvial farming district; the depression has not caused the lands to lose any of their productiveness; the mules and horses can plow as deeply as ever and our brawny arms can hold the plow as steadily as ever and the seasons have not changed in their courses; in a word, the same natural advantages that were ours in the beginning of the year will be ours in the beginning of the next.

"We have faced low prices for cotton before, can we not meet the issue again, adjusting, our affairs and operations to the demands of new conditions? The man who gives up when trials and difficulties arise, when dark clouds lower, never enjoys in the t measure the blessings that follow the calm.

"To the end that we shall in no wise lose heart, to the end that we shall stand steadfast and pass on to our successors as complete work as in our power lies, I am by this letter suggesting a general meeting of the people of this town and community to be held in the Library Building, Sunday, at 3:30 p. m., January 10,, 1915.

Yours for success,
Chas. Banks.

Mound Bayou, Miss., Dec. 30, 1914."

STOCKHOLDERS' MEETING

There will be a meeting of the stockholders of the Negro Farmer Publishing Company February 12, at 8:00 o'clock, p. m., in the Council Room of the Tuskegee Institute, to transact any business which may properly come before the stockholders.

The Negro Farmer Publishing Company.

LITTLE TALKS ON HEALTH—OVEREATING

By D. A. Bethea, M. D.

Overeating is the cancer of our civilization. When the system is constantly overloaded and the excretory organs taxed to their utmost capacity, day after day and year after year, we cannot reasonably expect to find a healthy body. Overeating is one of the principal causes of disease. It is usually due to hasty eating, and the free use of highly seasoned foods, of sugar, or of soft mushy foods. Nature designed that every mouthful of food should be thoroughly masticated. For this purpose we are provided with a strong set of teeth to do our grinding.

Soft foods and those highly seasoned are the principal causes of gluttony. When food is taken dry one thoroughly chews it before it is swallowed. This chewing stimulates the taste sense. The taste sense regulates the food supply needed for the body, and indicates the quantity and quality of food needed. Not only is proper mastication necessary to determine the kind and amount of food neccessary to determine the kind and amount of nourishment, but it properly prepares the food for digestion, thus giving strength of body and mind. Overeating can be prevented by proper chewing, for it is by this process that our hunger is satisfied. The Psalmist would say, "Who satisfieth thy mouth with good things so that thy strength is renewed like the eagle's."

Overeating finally results in the feebleness of the digestive organs and general ill health with all of its disagreeble symptoms. If the appetite has been so long abused that the nerves of tastes is no longer a safe guide, reason should rule and determine the quantity and quality needed. Overloading the stomach does not only derange the digestive system, but the kidneys and other excretory organs as well. The tissues become clogged with waste products so that the system becomes a ready prey for pneumonia, tuberculosis, rheumatism, diabetes, etc., or if disease does not overtake the man he becomes an old man in appearance in the prime of life.

The hearty Sabbath dinner, no doubt, is responsible for many of the forms of Sabbath breaking as it draws away the energy from the brain to assist the overburdened stomach in its work. No one can have a clear perception of right and a quick sense of wrong who indulges in overeating. The Sabbath may become a curse instead of a blessing to mankind. Much of the drowsiness in church and impatience and wickedness in the home is due to overeating and overwork of the digestive organs. Right here is where the preachers could do a great good for humanity, but their power is weakened because they as a class are themselves veritable gluttons.

While it is generally conceded that Americans take more food than is necessary to keep the body in a healthy condition, it is often a result of ignorance. The child is never taught to curb his appetite, but allowed to eat indiscriminately, thus developing into a voracious eater. One should eat just enough to fulfill the needs of the body and no more, for there is too much energy expended in trying to get rid of excess foodstuff.

But what is excess? How shall we know when we have eaten enough? Shall we be like the boy who only stops eating when he gets the stomach ache? What may be excess for one person may not be for another, and what may be sufficient for one period of life may not be for another period, or what may be enough for today may not be enough for tomorrow. The student does not require as much food as the rail-splitter—if he requires it he does not get it. The key to the situation may be summed up in one word—moderation. If there is to be an error let it be on the side of not enough instead of too much. The child should be taught moderation even while nursing. It is a pernicious habit to nurse a child every time it cries.

In this age of hurry and rapid transit too little time is taken for meals. This is responsible for much of the overeating. The food is gulped down and hurried on to the stomach by copious draughts of water and other liquids. The food is not properly mixed with the salivary secretions, the stomach is overloaded before one is aware. It is no wonder that this is called an age of dyspeptics.

Thomas Edison, one of the world's greatest inventors, says: "Diet is the secret of health. I eat just enough to nourish the body." Bishop Fallows says: "You can make a man good or bad according to the way you feed him." John Wesley said of himself: from ten to fourteen I had little but bread to eat, and not much of that. I believe that this was so far from hurting me that it laid the foundation of lasting health. When I grew up I chose to eat sparingly." But alas! the followers of Wesley, are today,, in this particular, "following him afar off."

It is just as important for a man to be temperate in eating as temperate in drinking. It is only eating in moderation that health can be preserved. Health, happiness, beauty and efficiency depend upon proper eating

Terre Haute, Indiana.

MAKING FARMING PAY

To make farming pay, I feel that farmers ought to do just what the merchant, the doctor and the lawyer do. They ought to hang out their signs and have dealings with with the newspapers. They ought to select some special and suitable name for their farms to set forth to the passers-by the special things that they produce. People ought to know whether they are passing a dairy farm, a poultry and egg farm, or an alfalfa and hog farm. Farmers must pay more attention to the business side of farming so as to sell in the highest markets the things that they produce.

Farmers must learn how to save money in buying the things they wish to buy. The farmer very often does not know how to buy economically the things which he needs to run his farm and his household. Many a time he buys seeds, farming utensils, fertilizers, furniture, clothing, and groceries at too big a price, and often they are inferior in quality. Do not buy everything that comes

along just because the agent praises it to the sky, and do not believe everything you read in the newspapers and farm journals about an article until you have some proof of its value, for many a time things are not what they are represented to be.

Now, another way in which to make farming pay is to encourage and help the women and children on the farm to run some kind of a little industry which will be both a pleasure and a profit to them; encourage them to raise poultry; help them to sell milk, eggs, and butter; to plant fruit trees, grape vines, strawberries and raspberries, and other useful and money-producing crops so they will have a little money of their own and be more contented to stay on the farm.—Southern Workman.

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For further information address:

President EDWARD T. WARE, Atlanta University

OUR ADVERTISERS

We invite the attention of the readers of this paper to the firms advertising with us. We hope you will buy from them wherever you can.

Without the firms who are standing by us so loyally by giving us their advertisements, we could not have weathered the storm so well.

If you like The Negro Famer show that you do by patronizing the firms that are helping us to give you the paper.

During the Tuskegee Negro Conference, Rev. Doctor Gilbert, President of Selma University, Alabama, stated publicly that The Negro Farmer was the best paper to put into the hands of colored farmers during the present "hard times" since it was dealing with the subject of crop diversification better than any paper he knew.

We always believed that Dr. Gilbert was a smart man—now we know it.

PUBLIC CARD OF THANKS

We Wish to Thank

THE STAR FISH AND OYSTER CO.

for their many kindnesses also for their daily contribution of fish to feed the hungry and needy among the colored people.

COLORED CITIZENS

The above card appeared in the Mobile (Alabama) Daily Register on January 16, 1915. We are publishing it here for two reasons: first, because any firm that shows such practical sympathy with the people who spend their money with it deserves the increased patronage of our people; second, because the Star Fish and Oyster Company has been one of our advertisers almost ever since the paper started; and independent of our business relations, we are glad to have had any relations with a firm of this character.

TIME TO SEED FIELD PEAS

Field peas is a crop that thrives best during the cool parts of the growing season. It does best in the higher altitudes where the early season growth is cool and the nights are cool. On this account the best results from growing field peas are obtained with early spring seeding. Field peas should be planted just as early in the spring as they can be put into the ground. Frequently it is advisable to fall plow land in preparation for field peas in order that extremely early seeding can be done. Seeding may be done in February if the ground is thawed enough to permit—if not, as soon thereafter as the frost conditions will permit planting.

Alvin Keyser, Colorado Agricultural College.

WOMAN'S COLUMN

SPENDING THE FAMILY INCOME

There is far more money earned in most families than is wisely spent. The difficulty is a misuse rather than a lack of income. Too many times the desire uppermost, at the moment money is available, is the one gratified, regardless of the relative importance of other needs.

To determine how the income shall be spent is most important. Each housekeeper should make the divisions convenient for her, but under the six headings, shelter, operating expenses, food, clothing, savings, and the higher life, one can find a place for everything.

The first division to be considered must be shelter—rent or its equivalent paid in insurance, taxes, and repairs on property.

The amount to be spent on operating expenses, which include fuel, light, wages, and replacing worn-out household furnishings must depend largely on the size of the house, its location, and the number and ages of the members of the household.

The next division to be determined should be savings. Put aside each month a definite amount for the inevitable "rainy day." One should not wait until he has everything he wants or even thinks he needs, before beginning to save. As soon as the weekly or monthly income is available, put aside the per cent decided upon for saving.

Food and clothing will not be neglected, but the sixth division, the higher life, under which we include education, travel, amusement, church and charity, may be overlooked.

Mary L. Oberlin, Extension Worker in Home Economics, Colorado Agricultural College.

THE IDEAL WOMAN

"Who can find a virtuous woman? For her price is far above rubies.

"Her children arise up, and call her blessed: her husband also, and he praiseth her.

"Favour is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised."

These words from the 31st Chapter of Proverbs, I shall use as an introduction to my remarks.

The women of all ages have played an important part in the affairs of mankind. Among the uncivilized nations women had to be mother, housekeeper, teacher and bread-winner all at the same time. In fact, she has been practically a slave without social, religious, or moral standing, and yet whatever there was in the way of mental and moral development in the child, the mother was back of it.

A century ago, even among civilized people, women were not allowed to go to school. It is said that one of the great causes for the downfall of Greece and Rome was immorality, due largely to lack of proper training of women. It has been aptly asserted that "The hand that rocks the cradle rules the world." And the reason why this is regarded as the "golden age of freedom and opportunity" is that men have learned to value the hand that rocks the cradle.

The ideal woman by her influence in the home has implanted those qualities in the young which make for progress and civilization. She has laid the foundation of the ideal church in the minds and hearts of the young by her loving and sympathetic touch, and by her example of Godliness. She lays the foundation of social purity by her cleanliness in person and character. She endues the rising generations with the fundamental

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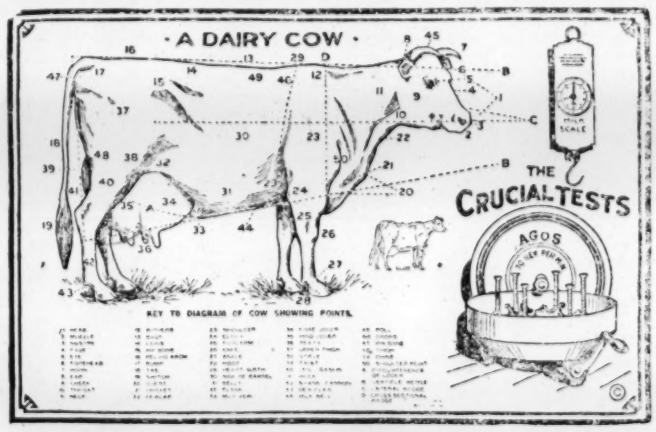

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principles of industry while they are still within the sacred confines of home.

More than three-fourths of the school teachers of this country today are women. The ideal woman is one who by virtue of her sterling qualities and her attainments in the realm of thought is able to instill into the child that high regard for law and order which stands for patriotism.

In a word, the ideal woman is a woman of character. Purity, industry, wisdom patience and simplicity: these are the dominant qualities of the ideal woman. Purity, both moral and social, without which no woman is fully capable of becoming a mother, or fit to rear children. Industry is the one attribute upon which all nations depend for bread. Wisdom, patience and simplicity are necessary to every woman, whether maid or housewife.

No enemy can confound or overcome a pure and righteous woman. She needs no other protection than her own integrity. It is impossible to overcome good with evil and those who seek to slander and injure a righteous woman only bring disgrace upon themselves.

"Her children shall rise up and call her blessed, her huband also and he praiseth her."

Let the colored women of the country take notice of those qualities in women which have had to do with the making of nations and building of empires. Let us quit talking woman suffrage and live clean upright and useful lives at home. Let us rear pure, prudent daughters and industrious sons which may be our pride in old age.

So let the impure woman scoff and make fun. Let her debauch and degrade herself and humanity and drive her soul to perdition and her body to an untimely grave. But the ideal woman upon whose shoulders rests the destiny of the universe and of generations unborn must stand firmly in the cause of right. And may we realize that man is the law-maker, but woman is the man-maker.

Mrs. Raymond Taborn.

SCHOOL LESSONS ON CORN

Christmas is over; New Year's is gone. Some fine morning you will awaken to hear the voice of the meadow lark abroad in the land.

Are you planning for your school children something that has the spring feel in it? Have you seen School Lessons on Corn by C. H. Lane, the specialist in agricultural education? Have you happened to notice that the average yield of corn for the United States is only 28 bushels an acre Then did you know that no State has an average of over 54 bushels an acre, and yet every section has certain farms which produce 100 bushels.

Mr. Lane's fifteen-page pamphlet has twelve carefully graded lessons on corn. At the end is a program for a corn day. He also gives references to several Farmers' bulletins to be used with this syllabus as supplementary reading.

If you wish to see a copy of this bulletin write to the Division of Publications, Washington, D. C., or to the Library of State Agricultural College, Fort Collins, Colorado, and ask for Farmers' Bulletin 617.

Charlotte A. Baker, Colorado Agricultural College.

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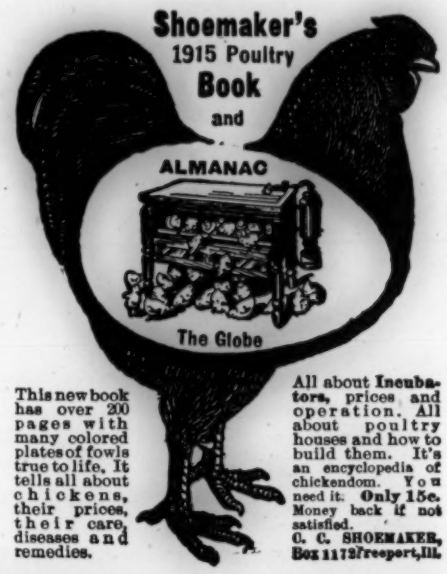
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Because of the fact that the European War has struck the Cotton-growing States such a stunning blow, all newspapers, farm papers and all who wish the South well are advising Southern farmers to grow less cotton and more food. As a result, the following dealers, if they are far sighted, will reap a harvest from the War — DEALERS IN Garden Seed, Hogs, Chickens, Ducks Geese, Guineas, Cows, Hares, Orchard Plants, Sheep, Eggs, Mail-Order Goods that are Cheap in Price

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It is a source of help in the home, garden, laundry, kitchen and on the poultry yard.

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It is always full of supplementary matter especially suitable for the class-room. Several teachers in the Tuskegee Institute use the papers regularly in their classes.

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Its stories of how colored men and women are succeeding are said by many teachers to be the best of their kind to be found anywhere.

For Readers of Newspapers and Magazines

The Negro Farmer is a necessity. Its "Farmers' Dictionary" explains all public questions, fully, carefully and in an interesting manner.

For White Landowners Who Employ Colored Farmers

The Negro Farmer is a splendid investment if it is put into the hands of colored tenants and laborers.